



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

JANUARY 1961

## Airborne Oblates At Coast

Vancouver (CCC) — Mrs. Bethine Flynn of Seattle, widow of the late Dr. Wallace Flynn, famed flying veterinary surgeon, has given her husband's plane to the Oblates Fathers for use in their missionary work on the west coast of Vancouver Island. It was always his wish, she stated, that the Oblate missionaries should have his plane after his death.

The plane is a Stinson S-R 5 and is one of the original "bush planes" of the west coast. About 20 years old, it was first used by Dr. Flynn for his visits to many isolated farms in the Puget Sound area.

The Flynn's first became acquainted with the Oblate Fathers when they met Rev. Thomas Lobsinger, O.M.I., who helped them obtain some property on Nootka Island. The Flynn's became firm friends and admirers of the Oblates on the west coast. Appropriately enough, it is Father Lobsinger, holder of a pilot's license, who will be taking over the controls of his old friend's plane.

This fall, the Oblates of St. Peter's province had approved the purchase of a small plane for the West Coast missions. However, with Mrs. Flynn's gift (a much larger plane than the Fathers could ever have considered buying), the only cost will be the \$4,000 or so needed to bring the Stinson up to the rigid Canadian flying standards.

### Appointed B.C. Commissioner

VANCOUVER Frank E. Anfield, veteran Indian Affairs Department official, has been appointed Indian Commissioner for British Columbia.

He succeeds W. S. Arneil, who retired last July. The appointment was announced early in December 1960.

Mr. Anfield, who spent nearly 10 years of his Indian Affairs career with the Skeena Indian agency at Prince Rupert, was considered almost as a "father confessor" to the Skeena and Nass River Natives.

He was in Prince Rupert from 1945 to 1954 when he was appointed superintendent of the Vancouver Agency. In 1958 he was promoted to assistant commissioner.

\$939,000 contract

## New Boarding School at Ft. Frances

(Fort Frances Times)

OTTAWA — A \$939,900 contract has been awarded by the federal department of public works to Stead and Lindstrom Limited of Port Arthur, for the construction of a dormitory and chapel, a three classroom school and a gymnasium at the Indian residential school at Fort Frances.

This was announced January 12 by the Honourable David J. Walker, minister of public works.

The firm submitted the lowest bid of six in response to advertising for public tenders. The buildings are being constructed for the department of citizenship and immigration and are scheduled for completion in one year.

The new buildings will be erected on the east side of Idylwild Drive and south of existing school and buildings. The school will be a "T" shaped, one-storey, baseless structure, 111 feet by 160 feet, with a gymnasium. It will be of cement block and steel construction with the exterior finished in brick. The interior walls and ceilings will be of painted plaster and acoustic tile. The floor in the gymnasium will be of wood and elsewhere of terrazzo and linoleum.

The dormitory will be a two-story building with basement. It will be of cement block and steel construction with the exterior finished in brick. It will have a frontage of 150 feet, including a chapel, and a depth of 157 feet. The walls and ceilings will be finished in painted and acoustic tile. Floor finishes will be terrazzo, tile and linoleum.

When the new buildings are completed, the old ones, with the exception of the priests' residence and church, will be razed.

Plans and specifications were prepared by the architectural staff of the building construction of the department of public works. H. C. Tod, district architect of Winnipeg, will be responsible for supervision of the work.

### POW WOW AT BLUE CLOUD



Father Bernardine Ness, O.S.B., looks as though he's really ready to smoke the peace pipe with Sioux Indian chief Andrew Red Thunder of Poplar, Mont., at a recent Indian convocation at Blue Cloud Abbey in Marvin, S.D. A native of Wayzata, Minn., Frater Bernardine is a student for the priesthood at the Blue Cloud training center for Benedictine Indian missionary work in the Dakotas. (NC Photos)

## 7th Winnipeg Annual Indian and Metis Conference

February 21st - 24th, 1961

The 7th annual Indian and Metis Conference will be sponsored by the Welfare Council of Greater Winnipeg, February 21st to 24th, 1961. The prime purpose of this Conference will be to focus public attention on the social and economic problems of people of Indian blood.

This Conference will feature discussion groups. Pre Conference meetings are being held in most of Manitoba's Indian communities. The Conference Chairman is informed in advance which community problems these people wish discussed. Delegates attend the Conference from each of these communities.

Visitors from outside the Province of Manitoba are welcome, and particularly a warm welcome is extended to people of Indian ancestry.

For further information, write or phone

Mr. Lloyd Lenton, Secretary, 460 Main Street, Winnipeg 2.

**EFFECTIVE FEB. 13**

**Our New Address Is**

**207 Cadomin Building  
276 Main Street  
Winnipeg 1, Man.**



## INDIAN RECORD

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## Gazeteer of Indian And Eskimo Missions Of the Oblate Fathers

Oblate Services, Inc. (238 Argyll, Ottawa) have just published a *Gazeteer of the Indian and Eskimo Missions* confided to the care of the Oblate Fathers in Canada.

The 120-page book has been prepared by the Secretariate of the Oblate Fathers Indian and Eskimo Welfare Commission, recently incorporated under the legal name of OBLATE SERVICES, INC. It is a revised and updated edition of a mission Atlas, published by the same Commission several years by the editor of *The INDIAN RECORD*, which is no longer available.

The foreword of the *Gazeteer*, edited by Revs. André Renaud and James P. Mulvihill, O.M.I., recalls that the Oblate Fathers have been working for over 115 years for the spiritual and social welfare of the aboriginal population of Canada.

The Oblates are now catering to the spiritual and educational needs of the majority of Canada's Catholic Indians and Eskimos; the *Gazeteer* reports on every geographical point in Canada where Oblate missionaries live, and also all those which are visited regularly, even a few times a year.

Each mission (residence or station) is listed, indicating the rank of the establishment, the patronal name of church or school, the date of its establishment, the name of the Diocese or Vicariate Apostolic, the number of Priests, Brothers and Sisters affected to the establishment and the number of the population served.

A breakdown of the population of Indian and Eskimo descent follows in the same manner. In the case of Indians the name of the Indian Affairs Branch Agency follows; also details are given concerning school attendance. Missions and stations are listed in alphabetical order, by Oblate Provinces and Vicariates, from East to West. A general index is found at the end of the book.

## To the Catholic Indian girls of Canada

My dear little sister,

I am a young Sister of the Grey Nuns of the Cross. I want to let you know how happy I am to serve God and this happiness I want to share with you.

Like St. Theresa of the Child Jesus I ask Jesus to choose among the young Indian girls of Canada souls ready to follow her on the trail of sacrifice and to make Jesus loved and served by our own people.

I know you will be happy to know that it is possible for young Indian girls to become Sisters and Jesus calls YOU also to religious life.

I invite you to share my happiness. This is easy to do.

Pray well.

Be good.

Ask God for the grace of vocation.

Make sacrifices.

Leave your parents.

Love God very much and be ready to work and sacrifice yourself for the salvation of souls.

I call on you with all my heart, YOU, who read these lines. Jesus calls you. Will you say No to Him? One does not say No to Jesus.

You are welcome to our Postulate of Marguerite d'Youville, here at Albany, James Bay, Ontario.

Come and see how sweet it is to love and serve the Lord, to console Him for the sorrows caused by sinners.

Come and taste how good it is to live as sisters, wherever you may be born. Yes, like myself, you will find happiness in living in the house of the Lord.

If Jesus calls you do not wait until tomorrow, write today.

The typographical presentation is excellent, although there are a few misspelled names and inaccurate Post Office addresses. A four-color map is included in the book, showing the ecclesiastical divisions and the general areas inhabited by Indians and by Eskimos; the 194 mission residences and boarding schools are indicated on the map.

Other publications of OBLATE SERVICES, INC., include reprints of Rev. André Renaud's articles in UNESCO and other publications, both in English and in French; the official text of the Brief to the Parliamentary Committee on Indian Affairs, prepared by the Canadian Catholic Conference in 1960; and an 81-page book on Residential Education for Indian Acculturation.



Each day I pray for all the young Indian girls of the world, but more specially for you who read these lines.

May Jesus and His sweet Mother in heaven help you to fulfill the will of God.

Your little sister in Jesus and Mary,

**Sister Marie-Alberte, SGC,  
Postulat Marguerite  
d'Youville,  
Fort Albany, James Bay,  
Via Moosonee, Ontario.**

• **CHIPEWYAN INDIANS** from reserves at Patuanak and Canoe Lake attended the third six-week summer courses at the Indian Residential School at Beauval, Sask. The course is designed to give families practical training subjects that will be of value in daily living. Subjects included skiff and boat building, furniture making, mechanics, trapping, fishing, household management, child care, home nursing, sewing, knitting, canning and food preservation.

## Bolivian Radio Station Teaches Catechism to Peruvian Indians

PUNO, Peru (NC)—Thousands of Peruvian Indians in Aymara mountain villages here are learning their catechism through radio broadcasts from Bolivia.

The project is helping solve the problem of too few priests to teach the half-million Indians living in rugged, sky-high villages of the Andes Mountains.

Taking advantage of existing radio facilities at the Maryknoll Fathers' Radio St. Gabriel station in Penas, Bolivia, Father Robert E. Kearns, M.M., of New York City installed receiving sets in Indian villages on the Peruvian side of Lake Titicaca.

The Aymara Indians gather in central points of each village, along with trained catechists, and tune their receivers to catechism lessons, sermons and prayers, all spoken in their native language.

## Who Was Known As The White Indian?

John Tanner, the son of a Virginia clergyman who had settled in Kentucky. Born about 1780, Tanner was kidnapped in 1789 by two Chippewas and taken first to the Saginaw Valley in Michigan and then to the Red River country, where he lived for twenty years. In 1816 he acted as guide and interpreter to Lord Selkirk, founder of the Red River Colony. His story was publicized and he was reunited with his family, but he did not live happily ever after. He was shot and desperately wounded by an Indian, lived for a while at Michilimackinac with a second Indian wife, was married briefly to a white girl from Detroit, and lost the custody of his half-breed daughter Martha. In his later years he lived at Sault Ste. Marie, where he was employed by the Indian agent as an interpreter. In 1846 his house was burned down; Tanner disappeared and nothing further is known of him. Two days after the destruction of the house the brother of the Indian agent was shot dead. Tanner, unhappy because he had been unable to adapt himself to white society, was generally believed guilty of the crime.

Prepared by the Research Staff  
of Encyclopedia Canadiana

## No Vote in Yukon

At its last session the Parliament of Canada granted the vote to all adult Indians. To the Indians of the Yukon this was no new "privilege"; they had had it for some time. But the curious anomaly is that the Indian population of the Yukon have no vote in territorial elections, although in the Northwest Territories they do. This discrimination has recently been called to the attention of the Minister, the Honorable Ellen Fairclough, and of Mr. Erik Nielson, M.P., by the Executive of the Yukon Indian Advancement Association.

Father Kearns plans to expand facilities to include programs of social and economic value for the Indians, and to install receivers in more remote and distant villages.

Bishop Julio Gonzalez of Puno called the school-of-the-air "the greatest advance ever made in teaching catechism in my diocese."

• **INDIAN LIFE IN THE UPPER GREAT LAKES.** George I. Quimby. University of Chicago Press, 1960, \$5.95. A documented history of the Indians of the Great Lakes region from 11,000 B.C., to A.D. 1800. A valuable and readable reference.



Indian Leader

## Jos. Francis Dion Dies in Alberta

Joe Francis Dion, long time resident of the Long Lake, Bonnyville district, president of the Metis Association of Alberta and recipient of a Papal decoration "Benemerenti" from the late Pope Pius XII, passed away in St. Louis Hospital in Bonnyville on the 21st of December.

Born in Onion Lake (Saskatchewan) Indian Reserve, July 1888, the popular 72-year-old leader of the Metis and great advocate for the Indian, devoted most of his life to representing his people in government circles, and striving to improve their social conditions, their religious instruction in their schools and their general welfare.

He was elected president of the Metis Association, which he was largely instrumental in forming, in the year 1930 and held the position right to the time of his death. In the same year of his election he headed up a group of Metis dancers from the west and took them to Quebec where they gave many performances.

Mr. Dion took his elementary schooling in St. Anthony's Indian Residential School in Onion Lake, Sask., and completed his grade nine by correspondence. He demanded his franchise as a treaty Indian in 1912 and in the same year married Elizabeth Cunningham of St. Albert, Alberta. It was in 1915 that he opened the first regular school in the Kehewin Indian reserve as a teacher and he held this teaching post for approximately 24 years with odd interruptions to complete his work among the Metis.

Constantly travelling among his people he was a regular visitor to the many settlements in the province. From High Prairie to Kikinow, including such places as Fishing Lake, Wolf Lake, Elizabeth Colony and many others, he offered encouragement and assistance wherever he went.

It was for his devoted efforts to bring about social and religious contentment to his people that he was awarded the Gold Medal "Benemerenti" by Pope Pius XII in the year 1957. The honor, unique in the history of the Indians in Western Canada, was publicly conferred on him by Bishop P. Lussier, Bishop of St. Paul, on the occasion of the annual pilgrimage to Mount St. Joseph in Gurneyville.

Since retiring from the active role he held most of his life, Mr. Dion spent many hours writing the History of the Cree Indians in Western Canada, which was published weekly in the Bonnyville Tribune.

His intrepid life was closed on the 24th of December, when three funerals were held. One was held in St. Peter's Chapel, close to his home at Long Lake, with Rev. Fr. H. P. Morin officiating and a second solemn High Mass was sung in the St. Louis Church in Bonnyville with Rev. V. Martorella officiating, assisted by Rev. Frs.

Morin and Jean Lafrance. The body was then taken to the Gurneyville Church where, after the last prayers were said and in the presence of a large group of Metis and Indian mourners, he was buried in the Our Lady of Mercy cemetery, Gurneyville (Kehiwin Indian Reserve).

The funeral was arranged by the Bonnyville Funeral Home and among many floral tributes presented a large wreath of flowers was placed on his grave by the Welfare Department, Metis Branch, Rehabilitation of Alberta.

## 'Forgotten Children' of the North Touch Hearts of American Airmen

By DORY THACKER  
Citizen Managing Editor  
PRINCE GEORGE, B.C.

WATSON LAKE, Yukon — A small group of Northern Canada's so-called forgotten children demonstrated their accomplishments at Christmas in a way that will be long remembered by those who were present.

The boys and girls at the Lower Post Indian Residential School near Watson Lake on the B.C.-Yukon border performed before 20 U.S. Air Force men, civilians and newsmen at the school's annual Christmas concert.

Afterward, a hard-bitten senior USAF officer summed up what everyone else was thinking in the words:

"It was so touching, you wanted to weep."

The occasion was the third annual Project Reindeer, sponsored

### For Non-Indians

The Indian Affairs Branch, since April 1960, has been authorized to provide welfare and educational assistance to certain categories of non-Indians living on reserves. This will provide aid on humanitarian grounds to certain groups of individuals who formerly did not qualify for assistance either from provincial or municipal sources, because of residence on reserves, or from the Branch, because of non-Indian status. These groups are: women of former Indian status who return to reserves because of the desertion or death of their husbands, or for other good reasons; the children of such women, who are living on reserves either with their mothers or in the care of friends or relatives; illegitimate non-Indian children of Indian mothers living in similar circumstances; non-Indian children whose mothers become Indian by marriage.

## Summer School of Linguistics

The University of Alberta, Edmonton, in co-operation with the Canadian Linguistic Association will conduct the fourth consecutive Summer School of Linguistics during the Summer of 1961. The session will run for six weeks, from July 3 to August 11. A program of nine courses will be offered all carrying regular University credit:

General Linguistics, General Phonetics, Contrastive Linguistics (French and English), Eskimo Language and Culture (Intensive), Linguistic Geography and Lexicography, Culture and Language, Teaching English as a Second Language, Modern English Grammar, History of the English Language.

Prospective Canadian participants are eligible to apply for financial assistance to the Canada Council, 140 Wellington Street, Ottawa.

A bulletin giving full details about the 1961 Summer School of Linguistics will be available soon. In the meantime, all inquiries should be directed to Dr. E. Reinhold, Director, Summer

School of Linguistics, University of Alberta, Edmonton, Alberta, Canada.

### Christmas Gifts

Saskatoon, Sask. — Boys and girls of St. Francis Xavier parish here donated more than 300 Christmas gifts for Indian children in the Beauval district of Saskatchewan's far north.

The gifts were donated at a colorful ceremony in St. Francis church the Sunday before Christmas. The hundreds of children in attendance placed their presents on the altar as an offering to the Christ Child. The presents ranged in size from tiny parcels to a huge stuffed donkey.

### All Over North

Youngsters attend this school from as far away as the Vanderhoof-Fort Fraser area in the south, Cassiar and Dease Lake in the west, the Northwest Territories and Alaska border in the north.

They are sent to Lower Post Residential School when they live too far from a settled community to attend day school. Until this year it handled students in Grades 1 to 8. This year the Grade 8s have been moved to Whitehorse, where they live in one of the \$2,000,000 hostels built for the purpose by the federal government, and attend the big separate school there. Next year the Grade 7s also will go to Whitehorse, leaving Lower Post an elementary school.

The first section of the Lower Post school was built in 1951 — the Central Block, which houses dormitories, two classrooms, kitchens, dining room, bakery, laundry, boiler room, power house and recreation rooms for boys and girls.

In 1955 the School Block was built. It houses classrooms, teachers' offices, auditorium to seat 200, domestic science and manual training departments.

### Over a Million

Total cost of the school, including outside facilities and staff houses, is well over \$1,000,000. It was built entirely by the federal government and is operated by the Catholic Church Order of Mary Immaculate.

Staff comprises 24, including two priests, three brothers of the O.M.I., eight Sisters of St. Anne, and 11 other instructors and teachers.

The government provides an annual grant to assist in the school's day-to-day operation.

by U.S. airmen of 918 Squadron who staff the Pinetree Line radar station at Baldy Hughes, near Prince George, to give the 180 Indian children at the big residential school a true Christmas party with all the trimmings.

Officers, men and women at Baldy Hughes raised the money and bought gifts for every child. Prince George citizens, through the local Lions Club, contributed candy and other goodies. The air force made the trip possible by lending a C-47 and crew from 25th NORAD division, McChord AFB, Wash, for the 700-mile trip north.

### First Christmas

Youngsters attending the school which the Catholic Church operates for the department of Indian affairs, come from all over northern B.C. and the Yukon Territory.

It was the first real Christmas for many of them, said the school principal, Father Yvon Levaque, O.M.I. missionary, whose great experience and greater heart ably fits him for the job.

While the youngsters went wild over the gifts — which were handed out by Santa himself — the people who made the gifts possible were just as excited over the Christmas pageant, playlets and carol singing in the concert presented by the Indian children.

Earlier, the children staged a precision drill display in the fine gymnasium in the fine \$260,000 new wing which the federal government built last year.



## Leadership Course At Quetico, Ont.

During the month of May 1960, a Chiefs' and Councillors' Course was held at the Quetico Conference Training Centre, Kawene, Ontario. This Course was sponsored by the Community Programmes Branch of the Ontario Department of Education and the Quetico Conference Training Centre, in co-operation with the Indian Affairs Branch of the Department of Citizenship and Immigration.

Twenty Chiefs, Councillors and their wives from Northern and Western Ontario attended the Course.

# Mohawks, Iroquois at Peace Under Ondack (Crow) Flag

By JIM HUNT, Toronto Star

In the colorful lore of the Mohawk, the crow occupied an importance second to no other bird. So it seemed fitting that when the all-Indian hockey team that plays in the Toronto hockey league's intermediate series was looking for a name it should decide on Ondack, which is Mohawk for crow.

The selection was made by the players themselves who represent just about every tribe in the country. In olden days the Iroquois and Mohawk were mortal

enemies. But they joined with Blackfeet and Cherokee to form the most colorful team in the THL.

John Roberts, a veteran of 20 years in amateur hockey, says this is the only all-Indian team in Canada. And the coach also claims he never has coached a team that was easier to instruct or had more natural talent than his present one.

"Of course, everyone knows Indians are tremendous athletes," Roberts adds.

Most of the players have a hockey background. Alf Morrison, who centres the first line, played in the junior OHA with Marlboros. Stu Shawanda, a high-scoring winger, has Montreal Canadians interested.

This fast-skating young man, who has just turned 18, scored four goals in one game. Ray Morrison, Alf's brother, is the third member of the Ondack's top unit.

The team was organized by the Indian club which operates at the Central YMCA. Many young Indians from all parts of the country have been coming to Toronto to attend school. Most of them were familiar with hockey so it was decided to enter a team in the THL.

The team's record to date is a win, a tie and three losses. But the tie was gained against the York Steel team, defending champion in the series.

Coach Roberts predicts his club will be up with the leaders by the end of the season.

## Ermineskin MAMI Elects August Dion

HOBBEWA, Alta.—Ermineskin School Missionary Association of Mary Immaculate began its year's activities under the direction of Rev. A. Allard, O.M.I., chaplain, with Mr. E. Leclerc as director for the boys and Miss J. Bisson, directress for the girls.

August Dion was elected president, Mabel Kootenay as vice-president and Freddy Crate, as secretary-treasurer.

The M.A.M.I. is made up of four departments: spiritual, apostolic, social and educational. The leaders of the spiritual section are Raymond Cutknife and Irene Dion; of the apostolic: Tom McHugh and Pauline Buffalo; of the social: Melvin Potts and Marion Healy; of the educational: Victor Buffalo and Nancy Smith.

The aims and objectives of the M.A.M.I. are support of the missions, prayer and wholesome action on the part of the members.

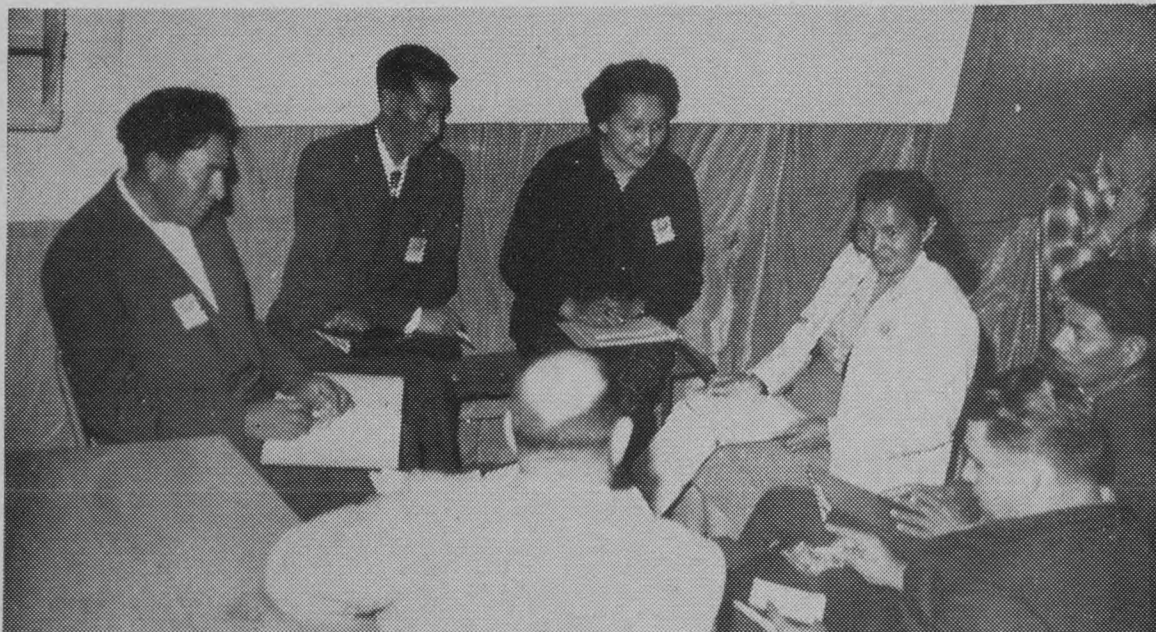
Freddy Crate, sec.-treas.

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All local copy should be typewritten, double-spaced, on one side of the page only.

Send your copy, etc., to:

The EDITOR,  
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619 McDermot Ave.,  
WINNIPEG, Manitoba



Group during the session—Sitting at the table: Chairman Jim Debassige, West Bay Reserve, to his left Ralph Bruyere, Chief, Couchiching Reserve, Fort Frances, his wife Mrs. Ruth Bruyere, Mrs. Dolly McPherson, Couchiching Reserve, wife of Councillor George McPherson, Superintendent Law, Kenora Agency, Fred Green, Chief, Shoal Lake Reserve, Kenora Agency.



Study group preparing for one of the workshops: Mrs. Fred Green, wife of Chief Green, Shoal Lake Reserve, Kenora Agency; Chief Edward Copenace, Assabaska, Band, Fort Frances Agency; Chief Ralph Bruyere; Superintendent Whitney; to wall: Chief Gauthier, Whitefish Bay Reserve, Kenora Agency; Fisher Harvey Redsky, Shoal Lake Band; Lauretta Debassige, wife of Chief Gus Debassige, West Bay, Manitoulin Island; in the rear: Bud Thomas, Instructor and Coordinator, Community Programmes Branch, Fort William.



## Chicago's American Indian Center

Indian Canadians, and their friends who are involved in efforts to establish friendship centers in some Canadian cities, may be interested to know something about the American Indian Center in Chicago.

There are about 8,000 American Indians from over 80 different tribes living in the Chicago area, coming from all parts of the United States and now residing in all sections of the metropolitan area, not at all concentrated in one neighborhood. The one place where all can meet is the American Indian Center at 411 N. LaSalle Street.

There they find a social centre and a social service organization operated and managed by a Board of Directors elected directly by its own membership. After five years of development with the aid of a Foundation grant, it is now a member of the Welfare Council of Metropolitan Chicago and receives about one-third of its \$65,000. annual budget from the Community Fund.

The balance it must raise itself by shows and benefits planned and carried out by the members, and by contributions from interested individuals, organizations and Foundations. Incorporated as a non-profit organization, it is operated independently of many church, government or other affiliation.

The social and recreational program of the Center has a director, but is no more organized than its members wish it to be. For many of them the greatest good is simply the opportunity to get together. The younger people are more strenuous; their activities include square dancing, rock and roll, basketball and baseball. There are also arts and crafts groups and summer camping for them.

The arts and crafts program of the Center fosters native skills and artistic creativity whole providing in its Gift Shop and Arts and Crafts Fairs marketing outlets for the craftsmen and a source of funds for the Center.

Another source of income is the Dance Club which is becoming famous for its fine performances of Indian tribal and ceremonial dancing and is increasingly in demand for special programs for which a modest fee is charged.

The social service and welfare program is largely referral work by which the clients are guided to social agency best suited to their needs, but the Center has its share of emergencies which must be met at once.

The most important part of the program is the operation of the Center itself. This is learning by doing. Elections to the Center's Board of Directors are carried out exactly as are regular Chicago municipal elections, even to using equipment borrowed from the City of Chicago, so that when the members first participate in a Chicago election, they know exactly what to do. Thus the members of the Center become aware of the responsibilities and rewards of participating citizenship.

### Book Review

## Indian Legends of Canada

By Ella Elizabeth Clark

McLelland & Stewart, Toronto  
\$4.50

The role of storyteller was always a very special one among the Indians. Combining the functions of philosopher, historian, and entertainer, the storyteller was an honoured member of his household, transmitting the heritage of literature for the instruction, wonder, and delight of his listeners. Sometimes he was the invited guest in other lodges, where he was given small gifts in return for entertaining the families gathered around the winter fires.

Winter time was the time for stories, when the hunt was over and people sought entertainment during the long hours of darkness. "When everyone clings to the hearth's fire," as an early twentieth-century Indian has said, "the minds of the people crave stimulation. They demand that their imagination be kindled and that from sordid life they be lifted to the fairylands of pure imagination. The storyteller who can lift the individual out of self and transport him to the land of magic, where he may picture himself a superman performing mighty feats, is in great demand."

The magic thus created around the Indian fireside is to be found within the pages of this book. It is intended for readers of all ages and includes an astonishing variety of theme in myths and legends from many tribes. Divided into six sections, the tales include myths of creation and the beginnings of things, culture myths, nature myths and beast fables, legends and landscape features, and personal narratives and historical traditions up to the time when the coming of the white men and the first missionaries became immortalized in the literature of the Indians.

### The Author

Ella Elizabeth Clark was born in Summertown, Tennessee, and received her education in the schools of Tennessee, at Northwestern University, and at Columbia University. Since 1927 she has been on the English staff of Washington State University and has published *Poetry: An Interpretation of Life* (1935) and *Indian Legends of the Pacific Northwest* (1953), as well as many articles and poems.

Her interest in Indian folktales had a rather unusual beginning during the war when she held the post of forest lookout for the United States Forest Service in the mountains of western Wash-

Indian Act, Section 68

# Advanced Status At Tyendinaga

(Indian-Eskimo Association of Canada)

Chief Melville Hill of the Bay of Quinte Band of Mohawk Indians who occupy the Tyendinaga Reserve at Deseronto near Belleville, Ontario, painted a most encouraging picture of the advantages to a Band of acquiring the "advanced status" specified in Article 68 of the Indian Act: that is, the right to control, manage and expend its own revenue monies.

The occasion was the annual meeting of the Indian-Eskimo Association, held in Ottawa last month.

The Bay of Quinte Band was the first in Canada to acquire this right in March, 1959, having already demonstrated unusual ability in self-government. Its Chief and Band Council had been elected by popular vote since 1883.

After describing the general procedures which govern Band operations at various stages of advancement, including those of his own Band, Chief Hill summarized the advantages of "advanced status":

Control over, and responsibility for, expenditures pertaining to our own revenue account create throughout the Reserve a sense of satisfaction in accomplishment.

Band members are proud of the fact that the Band has made outstanding progress and resolve to maintain and promote high standards so that the privilege of self-government will not be withdrawn.

Band Councils and members learn to manage their own local affairs and to accept responsibility for failures or errors as well as accomplishments.

Members take more interest in the Band's financial affairs and try to prevent unwise and unnecessary expenditures. There is better use of Band funds for the general welfare of the Band.

Indians serving on Councils learn the mechanics of budgeting, auditing and proper accounting procedures and use this knowledge in their own business transactions.

Band members become familiar with Departmental objectives and policies, thereby lessening distrust and suspicion of Indian Affairs Branch procedures and develop-

ing a feeling of partnership and cooperation.

ington. The magnificent panorama spread out before her quickened her curiosity in the Indian myths relating to the mountain peaks and her first anthology of Indian legends was conceived. Then followed extensive library research as well as visits to eighteen Indian reservations where she was fortunate enough to sit at the feet of some of the last of the Indian storytellers.

ing a feeling of partnership and cooperation.

Self-management is a strong incentive to electors to vote for capable officials of high calibre and proven ability.

The Council rather than the Agency staff makes many decisions concerning individual as well as Band affairs. This is preferable as the Chief and Council are usually more familiar with the circumstances and are therefore in a better position to arrive at just decisions.

Prompt processing of accounts relating to Indian transactions promotes a better feeling amongst merchants.

Much of the bookkeeping relating to Band funds previously performed by the Agency staff is now done by the Secretary-Treasurer and Council. This is excellent training for the Indians involved and enables Agency staff to spend more time on other important duties relative to Indian affairs.

Much of the progress and success evident on our Reserve is due to the cooperation which exists between our people and those of the surrounding municipalities.

As examples of the last point, Chief Hill gave the following instances: the Crown attorney of the County recently summoned an all-Indian jury to serve in the case of the accidental death of a Band member; a girl from the Band was chosen to present a bouquet to Mrs. Frost when the Premier officially opened a new high school in Belleville; a 12-year-old boy from the Band has been selected to act as one of the page-boys at the present session of the Ontario legislature. Chief Hill concluded, "These events indicate quite clearly that we Indians of Tyendinaga can and have taken our proper place in this Canada of ours."

## When You Send Us Photos

Photos should be clear and contrasted; the lines explaining a photo should be typewritten double-space and should give 1) date and location of the event, 2) names and initials of the persons on the photo, from left to right. NEVER give this information on the back of the photo.



## Bursary for Atlin Girl

Josephine Jack of Atlin, B.C., is the winner of the Martha Louise Black memorial bursary awarded annually by the Whitehorse Chapter of the I.O.D.E.

This year the bursary was open to students graduating from Grade XII of Whitehorse High School, who planned to continue studies at a recognized educational institute.

Miss Jack, who placed first with an average of 72 per cent, is attending the Vancouver Vocational Institute and taking a secretarial course. Josephine was a former student of the Lejac and Lower Post Indian Residential School and is one of this year's Indian Affairs Branch scholarship winners.

## Reifel Wins Out In Race For Congress

Benjamin Reifel, Sioux, was elected Republican Congressman from the eastern district of South Dakota in the recent national elections.

Beginning as a farm agent in the Indian service, Reifel has progressed through various assignments including organizational field agent, superintendent of several agencies, and finally Director of the Aberdeen Area Office.

He was granted the Ph.D., in public administration by Harvard University in 1952, and was the 1960 recipient of the Indian Council Fire Indian Achievement Award.

## Pauline Johnson Stamp

Ottawa — "Serious consideration" is being given to the proposal that a commemorative postage stamp be issued to mark the 100th anniversary of the birth of Indian poetess E. Pauline (Tekahionwake) Johnson. This is revealed by Canada's Postmaster General William Hamilton in a letter to Jasper Hill (Big White Owl), Eastern Association Editor of The Native Voice.

Mr. Hill, who initiated the project, won support for the idea from the Toronto Indian Club when over 200 at the Club's annual banquet in June 1960 voted for a resolution honoring the poetess next year with a special Canadian Centennial stamp.

## Pointe-Bleue (P.Q.) Residential School

On October 5-6, 1960 the new Indian residential school at Pointe Bleue, P.Q., opened its doors to 200 resident students and 105 day students. The chapel was blessed October 2.

Principal is Rev. Clement Couture, O.M.I., assisted by Revs. E. Deland and M. Martel, and 12 Sisters of Our Lady of Good Counsel of Chicoutimi. Fifteen Indians are also on the staff.

Fifty-four pupils attend class in the higher grades (8-11) at nearby Roberval schools.

# NWT Council Members Appointed

OTTAWA — Northern Affairs Minister Walter Dinsdale announced January 12 that the Governor General in Council has named the following members to the Northwest Territories Council:

## Why Community Development?

*At the 1960 Indian-Eskimo Association conference, Ernest C. Grigg, Chief of the Community Development Group, Bureau of Social Affairs of the United Nations in Ottawa said, in part:*

Community development has been defined by many individuals and organizations. For our purposes in the United Nations we have defined community development as "the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress."

We have in this definition made particular reference to the activity of the people and to the activity of the government. We believe that the interaction of these two forces is essential to any community development program.

Please bear in mind that I do not make the interaction of both the Government and the people a prerequisite for the accomplishment of a given worthy objective. It is entirely possible to accomplish a great deal either through one or the other force acting independently, but for the sake of this discussion such activity does not come under the head of community development and therefore is not here being considered.

In some local situations it might be entirely possible to substitute a non-governmental organization for the active participation of the government, but even then certain government services may be required, if only the passive protection of law for the endeavour of the people themselves.

A much shorter and perhaps equally factual definition is that community development is an attempt to help people help themselves. The idea itself is not new. What is new is the attempt to give the idea meaning and form, and to apply it as scientifically as circumstances permit to the problems of today's world. The present effort to apply the community development approach is indeed quite new, the term itself having been used, it is believed, for the first time in 1948 at a British conference.

Since that time it has caught on to such an extent that there are few countries today, either highly industrialized or developing, which have not adopted some form of community development type program either as individual and isolated projects or as national programs designed to cover the country within a specified period of years.

No government, no group of governments, has the resources, the skills, the capital to meet the

inarticulate, frequently enforced, and sometimes hostile reaching out of great masses of people in countries where for centuries their voices have not been heard, where for centuries their fate has meant little to people outside the small environs of their own villages. And while additional resources, capital expenditures, would in all cases be most welcome, the plain fact of the matter is that none of these things can take the place of the individual community's learning to help itself.

There are only a limited number of things the government or the outsider can do to help a community or a country which has been long deprived of the amenities to which large numbers in the western world have become accustomed. Even within those limitations the help provided must be dispensed with care, with caution and above all with an intelligent consideration of the character, customs, and mores of the people helped.

Thus the community development approach — helping others to help themselves — is not only imperatively necessary because there are not sufficient resources to make any other approach feasible, but also because it provides the only reasonable opportunity for the people helped to participate in the process and for them to take part in the decisions which will inevitably shape their lives.

Much of what I have said in the foregoing has related to countries and areas of the world which are not highly industrialized and therefore may not be regarded as having problems comparable to those of the industrialized countries. The nature of my work in the United Nations has by now carried me to a great many parts on the globe and from this experience I am constantly impressed with the likeness of things that are different and the difference of things that are alike.

And thus I say with a great deal of confidence that the problems which your own organization is confronting are not greatly different from the problems I have been describing. Community Development Seminars have been held in Europe and the United States. It is now widely acknowledged that the principles of community development apply in both industrial and non-industrialized countries, and that the forces of social revolution now in progress all over the world starkly reduce the alternatives.

D. M. Coolican, of Ottawa; L. A. Desrochers, of Edmonton; Lt. Col. H. M. Jones, M.B.E., E.D., Director of Indian Affairs in the Department of Citizenship and Immigration; and I. Norman Smith, of Ottawa.

Colonel Jones was a member of the previous Council. The Deputy Commissioner of the Northwest Territories, W. G. Brown, is also a member.

In addition to the five appointed members, the residents of the Territories elect four representatives to the nine-man Council. E. J. Gall of Yellowknife and John W. Goodall of Fort Simpson, who were members of the previous Council, have been returned by acclamation in Mackenzie North and Mackenzie River constituencies. Polling last September resulted in the re-election of Knut Lang for the Mackenzie Delta constituency, and the election of A. P. Carey to represent Mackenzie South. Gordon Robertson, Deputy Minister of Northern Affairs, is Commissioner of the Territories.

The first session of the new Council will open in Ottawa on January 16, 1961. Two sessions are normally held each year, one in Ottawa and the other in the Territories. The Council has most of the legislative powers of a provincial government.

In addition to wide business interests, Mr. Coolican has taken part in municipal government and served during 1960 as Warden of Carleton County in Southeastern Ontario. He holds degrees in Chemical Engineering from McGill University, and in Chemistry from the University of Ottawa. During the war he served in the Navy in command of minesweepers and escort vessels, retiring in 1945 with the rank of Lieutenant-Commander.

Mr. Desrochers is a member of an Edmonton law firm. He attended the Jesuit College in Edmonton and the College St-Jean, and holds a Bachelor of Arts degree from the University of Ottawa and an LL.B. from the University of Alberta. Active in community affairs, he is President of the Edmonton Family Service Bureau, Vice-President of L'Association Canadienne-française de l'Alberta, and a director of radio station CHFA.

Mr. Smith is Associate Editor and Vice-President of "The Ottawa Journal", and Chairman of the Canadian Section of the Commonwealth Press Union. In 1957, he reported the meeting of the Northwest Territories Council in Frobisher Bay, and his articles were later published in pamphlet form. He has for years been interested in the problems of underdeveloped areas and their people, and has travelled and written widely about them.

February issue deadline is Monday, February 6. Please oblige.



## Indians Originated Lay Apostolate

DENVER, Colo. — American Indians were the originators of the lay apostolate in the U.S., according to Sister Providencia, a member of the Sisters of Charity of Providence and one of the country's leading experts on Indian life and history.

Sister Providencia, who teaches sociology at the College of Great Falls, Mont., was one of the authorities on Indian anthropology attending the National Congress of American Indians in Denver Nov. 14-18.

"When Father Peter de Smet, S.J., the famous Indian missionary, came to Montana in the 1840's," Sister Providencia said, "he found many Christians among Indians who had never seen a priest."

The Flathead tribe, according to stories handed down by the Indians among whom Sister Providencia works, had received instructions in the faith from lay Indian missionaries from the Christian Iroquois village of Caughnawaga in Southern Quebec, the home of the Ven. Kateri Tekakwitha.

On their wanderings over the buffalo plains of Montana and Idaho, the Flatheads painted crosses on their tepee doors. Father De Smet found them singing hymns in their own language in honor of Mary and the Son of God for their morning and night prayers. The Flatheads in turn had spread the word of the Gospel among other tribes in the area.

### Daughter of Congressman

"My interest in Indians came to me naturally," Sister Providencia said. Her grandfather was a cattleman who leased 4,000 acres of the Flathead reservation for grazing land, and her father, the late John H. Tolan, was a California Congressman from 1934 to 1946 and worked hard in the House of Representatives for the Indians' interests.

The Sisters of Charity of Providence, of which Sister Providencia is a member, also have a long history of work with the Indians. They were requested to help with this work by Father De Smet, and nuns of the order crossed into Flathead territory by horseback over primitive trails in 1864.

Years later when White men penetrated the territory, they found nuns clothed in gunnysack garbs and moccasins and wearing thorns inside their headdress.

The College of Great Falls, which is under the direction of the order, is perpetuating this tradition of aid to the Indians. It is one of the few Catholic colleges in the country with an active program directed to the study and perpetuation of Indian culture and to helping the Indians overcome the problems modern life has brought them.

## Story of Catholics in Japan



Archbishop Domenico Enrici, Apostolic Internuncio to Japan (center), admires a copy of the Catholic Encyclopedia of Japan during a reception held at the Jesuit fathers' Sophia University in Tokyo. Father Nicholas Luhmer, S.J., rector of the university and Kiichi Sakamoto of the Fuzanze Publishing Company look on. Work on the encyclopedia was begun in 1935 at Sophia University at the request of Pope Pius XI. The fifth and final volume was completed this year. (NC Photos)

## Handicraft Sale in Regina

REGINA, Sask. — A two-day exhibit and sales display of Indian handicrafts was held at the Saskatchewan Hotel in Regina last November. The sales display was held by the Northern Handicrafts Co-operative Association, an all-Indian organization which operates a handicrafts store in La Ronge.

The association, formed last May, opened the Northern Handicrafts Centre at La Ronge on June 1st. The co-operative was organized with the help of the provincial government's department of co-operation and co-operative development. It has a current membership of 178 shareholders.

Chief aim of the organization is to preserve Indian handicraft arts and to increase the income of Indian women working at these handicrafts. The co-operative also gives the women some economic control of the sale and distribution of their work.

The two-day sales display in Regina was the first to be held away from the association's centre in La Ronge. The association does an increasing amount of mail order business. Orders can be sent to the Northern Handicrafts Co-operative Association, Box 265, La Ronge.

Articles on display at the Regina exhibit ranged from beaded moccasins to wood carvings, leather jackets and novelties.

### Indian Names

The Ojibwa, an Indian tribe or series of tribes that occupied an enormous wooded area from the Ottawa Valley west to the prairies and as far north as James Bay, got their name from one of their own native words, Otchibway, meaning "those whose moccasins have puckered seams." Another anglicized adaptation of the same word is Chippewa, the name that is more commonly used for this group of tribes in the United States.

The Algoma District in northern Ontario gets its name from a word that was coined by the American ethnologist and explorer, Henry Rowe Schoolcraft.

Schoolcraft advocated the word as the name for Lake Superior in recognition of the Ojibwa claim to it as the Algonkin sea. The Al comes from Algonkin and the goma is a variant of gum-ee or go-m-ee, meaning waters. The Ojibwa Indians, a branch of the Algonkin nation, were the first inhabitants of Algoma.







This new parish church at INUVIK, N.W.T., was blessed last year by Bishop Piché, O.M.I. Its design is inspired by the dome-shaped Eskimo igloo, indigenous to the Eastern Arctic, with the modifications required by the liturgy of the Church. Its aluminum dome is crowned with a traditional cupola. It seats 350 persons. It was erected by Bro. Maurice Larocque, O.M.I. Inuvik is located 1,200 miles north of Edmonton, Alta.

# **EFFECTIVE FEB. 13**

Our New Address Is  
**207 Cadomin Building**  
 276 Main Street  
 Winnipeg 1, Man.



A buffalo killed in the Wood Buffalo Park, south of Fort Smith, N.W.T.



The Roseau River (Man.) Indian mission chapel which was destroyed by fire late last fall (above) will be replaced by a building purchased from the Crown Assets Corporation.



Treaty day at Blood Reserve, Cardston, Alta.; the chiefs wear their traditional ceremonial costume; seated at the table are two Royal Canadian Mounted Police officers.



Typical Ojibway (Saulteux) family of Northwestern Ontario. The baby is resting in its 'tekinagan' which is carried on the mother's back when travelling.